1: Holmberg--33 [3]- (1941-42) 1950 Siriono
116, 784, 224, 825, 183

"Theoretically, a man is not supposed to eat the flesh of an animal which he kills himself. If a hunter violates this taboo, it is believed that the animal which he has eaten will not return to be hunted by him again. Continued breaches of this taboo are consequently supposed to be followed automatically by the sanction of ill-luck in hunting. This rule may formerly have been an effective mechanism by means of which to force reciprocity in the matter of game distribution, but if so, it has certainly lost its function today, for the disparity between the rule and its practice is very great indeed. Few hunters pay any attention to the rule at all, and when they do it is only with respect to larger animals, such as the tapir and the harpy eagle, that are rarely bagged anyway. In the case of smaller animals, such as coati and monkeys, I never saw hunters show any reluctance to eating those that they had killed themselves. Embúta, one of my older informants, told me that when he was a boy he never used to eat any of the game that he killed, but that nowadays the custom had changed and that it was no longer possible to expect meat from someone else who hunted it. It thus seems that through a gradual process of change hunters have discovered that eating their own game does not necessarily result in poorer luck in hunting but, rather, in greater satisfaction to the hunger drive. The reinforcing experience of eating one's own game has thus caused a partial breakdown in an old tribal custom."

1: Holmberg--33-34 (1941-42) 1950 Siriono
116, 262, 888, 183

"There are, in fact, certain meat foods that are supposed to be eaten only by the aged. These include the harpy eagle, the anteater, the owl monkey, and the howler monkey. Since the aged usually get only the left-overs of other food, the society thus seems to have provided for them in some way by reserving these animals exclusively for their use. Under conditions of need, however, I have frequently seen them eaten by people who were not supposed to eat them; only when [34] other animals are relatively plentiful are the taboos strictly observed.

Apart from the above-mentioned food taboos there are few others. Since these latter will be discussed on the occasions when they prevail they will not be mentioned here."

1: Holmberg--59 [5] (1941-42) 1950 Siriono
116, 643, 183

"While chiefs complain a great deal that other members of the band do not satisfy their obligations to them, little heed is paid to their requests. I was told, for instance, both by Indians and by whites who had had contact with them, that the chief was entitled to a share of every catch of game that was made. While I was living at Tibaera, I had an excellent chance to check this matter empirically, and I found that this was not, as said, usually the case, but rarely so. The more general rule was to avoid giving the chief anything, if possible."

1: Holmberg--60 [3] (1941-42) 1950 Siriono
116, 183, 626, 671

"The legal system by means of which the relations between band members are governed is not an elaborate one. In such a simple society as that of the Siriono, most members of which are united by ties of blood, only a small body of customary law is needed to maintain what order does exist. Moreover, the social norms that prevail are elastic enough to allow for a considerable range of behavior, depending upon the immediate conditions of life. Thus, although one of the important legal norms is that of sharing food within the extended family, such sharing rarely occurs unless the supply of food is abundant. Frequently, in fact, food sharing does not go beyond the nuclear family, even though the quantity of food may be more than adequate to take care of immediate needs. Under such conditions, one may be accused of hoarding food, but the other members of the extended family can do little about it except to go out and look for their own."